4: King G-5 (no date) 1870 AU60 Toda AU60

342 The dwelling of the Toda, though in no way very remarkable, differs, nevertheless, from that of any other uncivilised people that I have met with. The walls are made of roughly planed boards joined with clay; the sides are not more than three feet high, by about twelve feet long, and the ends are gables about eight feet high, having slightly rounded points. The roof is made [137] of reeds, and thatched with lemon-grass, a tall and very strong plant attaining a height of six to eight feet, having a strong perfume of lemon, and growing luxuriantly on the hills.

[354] The whole structure is very substantially and neatly built, but there is no chimney, and the smoke from the fires pours out at the door and exudes from every crevice. The entrance is an opening just sufficient to admit a full-grown person on hands and 351 knees, and is made to close from within. There is in front of the dwellings, partly enclosed by a low wall of loose stones, an open grassy space or court, which, owing to the nomadic habits of the 621 Todas, is always of a fresh green. The huts are built close together on some naturally smooth knoll in clusters of three or four only, and not in villages; these family groups are called *munds*.

343 There is always one hut set apart for the reception of milk, and this is placed a little to one side of the other huts, which in construction it precisely resembles. It is entirely surrounded by a 462 low wall, within which no females are permitted to enter on any account, nor are they allowed even to milk the buffaloes; a custom or rule which I have found existing also among the Kaffirs of South Africa.

621 The *munds* are situated at considerable distances apart, and 221 their inhabitants migrate periodically from one to another for 242 change of pasture. During the dry season—that is, from the beginning of January to the end of April—they are in the habit of setting fire to the grass, with a view to promoting its better growth; another Kaffir custom, and one, moreover, the beautiful effect of which at night will be remembered by all who have ever seen it on so large a scale.

221 Before leaving, the Todas close the entrances to their dwellings, 621 but take no further care regarding them. I found several times in the course of the three years that I spent on these hills, various *munds* suddenly deserted, and again, after an interval of some two or three months, as suddenly reoccupied. As there was nothing to prevent any curious person from entering these empty huts,

12:Peter E-5 (1939, 1949) 1963 AW11 Kerala
Toda AW60

continued to smoulder in his heart until, in 1917, he decided to take the matter to Court, as a result of which he did receive the remaining property. [115] [691]

Before this episode, however, his half-sister had died leaving him all alone. It was then that Miss C. F. Ling of the Church of England Zenana Mission took an interest in him and removed him to the school which she ran close to his native village at the 8th mile of the Ootacamund-Gudalur road. As a consequence of this, he was eventually converted to Christianity. After he had received the meagre remnants of his father's estate, Miss Ling sent him away to another school at Palamkottah in the Tinnevely district for further studies, and he passed there through the third form. In 1923 she sent him to Assam, to the Welsh Mission, with the idea that he should learn to be a motor mechanic, I do not quite know to which part of that large and distant province he went, as he was rather vague in his description of it, but he did say that it was wild and underdeveloped in the extreme, with no roads at all, let alone motor traffic. So, instead of being trained as a mechanic, he was made to look after the station missionary's horse as a groom, which enraged him since he had just come into what little there was left of his property and had been persuaded to leave the Nilgiris under what were apparently false pretences. [797]

After only a very few months of this most unsatisfactory situation, he ran away and managed somehow to reach Calcutta in search of work. But because of the language, Bengali, which he did not speak, he found this extremely difficult to obtain, and had to content himself with a hand to mouth exsistence. In the end, he got a job as a junior gardener with a kind missionary, the Rev. H. Kehel. He remained a year with the latter, and when he had saved enough money to pay for the railway fare, he took the train and returned to Madras. In that city he joined the large motor transport company, Addison and Co., where after twelve months' apprenticeship, he eventually got his driver's licence and became one of the firm's mechanics, keeping his position until 1928.

At this time his health deteriorated. He underwent a serious operation for a gastric ulcer and had to give up his work. He returned to the Nilgiris the following year, and began to take a lively interest in the well-being and progress of the community from which he sprang, the Todas. He joined the Collector of the Nilgiris' Toda Amelioration Scheme and was trained as an agriculturalist. He thus became an agricultural consultant for the tribe, advising it on such matters, and using his newly acquired knowledge as a means of livelihood. [342]